THE UNIVERSALIST Leader

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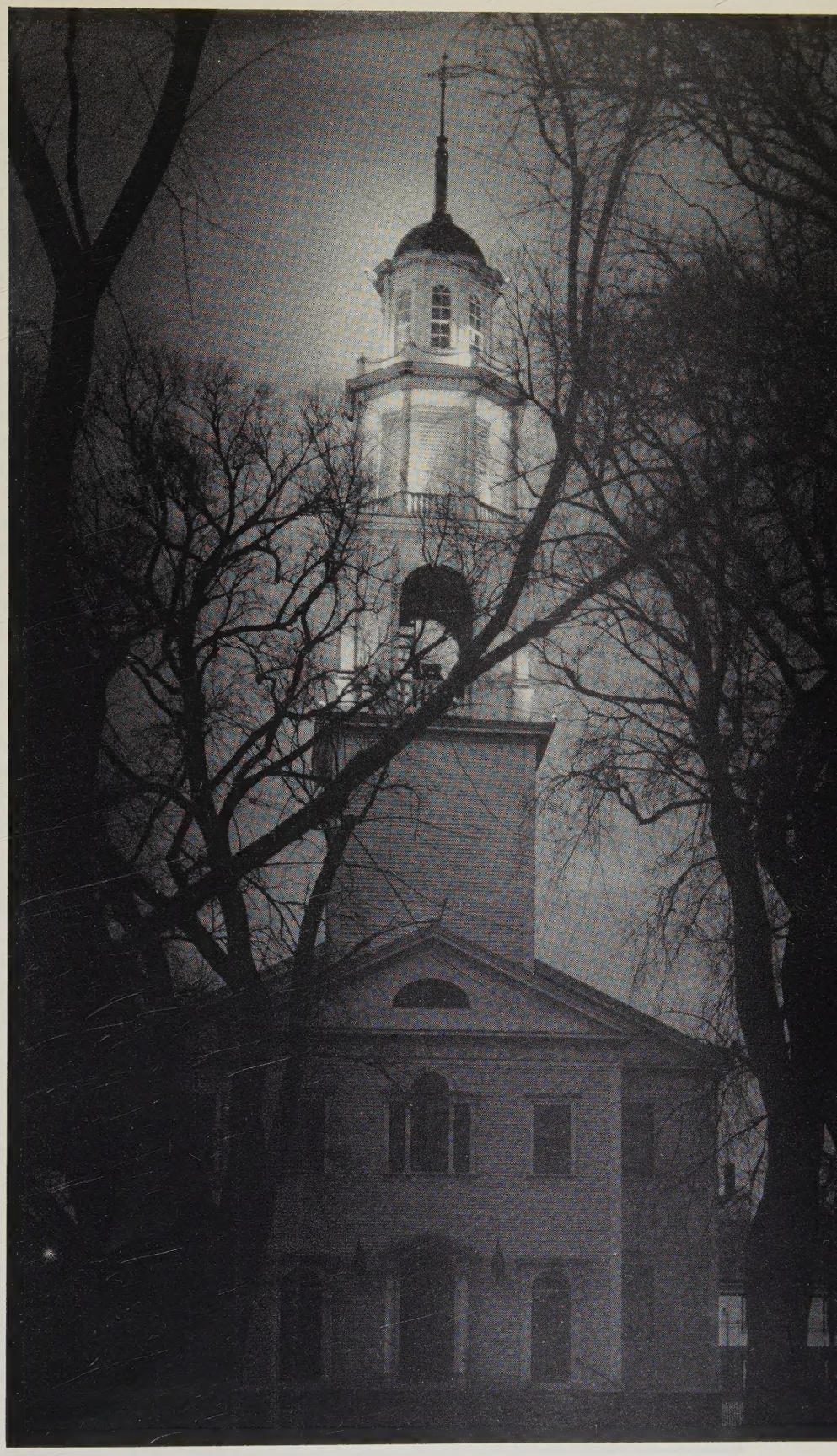

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

January 1958 — No. 1

The cover shows the illuminated tower of the Independent Christian Church of Gloucester, Massachusetts, the mother church of American Universalism. This beautiful tower, which is a landmark far at sea, was recently illuminated by Mr. Albert P. Hubbard in memory of his late wife, Carrabel Hudson Hubbard.

Edwin B. Wilson, a Universalist layman, is director of the Community Relations Department of the Port of New York Authority, and was for many years editor of the *Brooklyn Daily Eagle.* At our request, Dr. Wilson took time out of a very busy life to write the story of how **All Souls Universalist Church Serves Changing Brooklyn.**

Llewellyn Jones continues his excellent series of essays, *Poets in Epitome,* with a compact summary of the work of **Louise Bogan.**

Robert S. Wolley, minister of the Universalist Church of South Weymouth, Massachusetts, gives a commentary on a new Beacon Press text, **Abraham: His Heritage and Ours, A Pre-View.**

Arthur Peacock, English Universalist minister, announces that the **British Universalists Open New Conference Center.**

Dr. Merrill C. Ward recorded for us a motor trip last summer through the **Home Country of the Ballous.**

Kenneth L. Patton, minister of Charles Street Universalist Meeting House, Boston, commenting on Criterius, presents his concept of **The Spirit of Universalism.**

Henry F. Pommer, friend and colleague, minister of the Universalist Church of Linesville, Pennsylvania and Associate Professor of English Literature in Allegheny College, is enjoying a Sabbatical at Cambridge University, England. The **Letter from Britain** is the first of a series from Dr. Pommer.

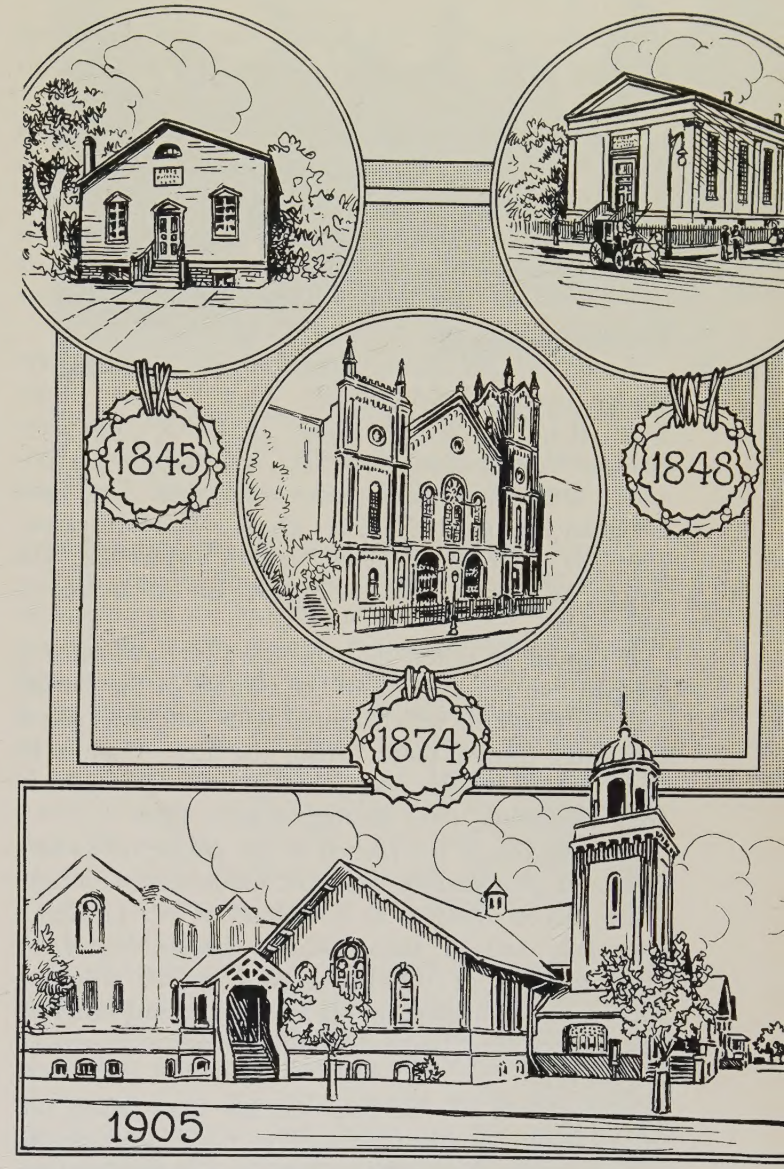
Dana E. Klotzle, director, summarizes the **Universalist Service Committee News.** This material is always good news for it presents Universalists expressing their concern for persons in practical ways.

The Directory of the Universalist Church of America is set up so that it may be cut from this number of the *Leader* and posted on bulletin boards or filed on desk tops.

Copy 2

All Souls Universalist Church Serves Changing Brooklyn

Edwin B. Wilson



THIS is the story of one of the historic churches of our denomination which, though located in the heart of a constantly changing metropolitan area, continues to grow and prosper and spread the liberal Universalist faith.

It is the story of one-hundred-and-twelve-year-old All Souls Church in Brooklyn, N. Y., which may well be said neither to look nor act its age. It is still strong and vigorous. It has a good proportion of young married couples. It is blessed by a large and active group of young people.

The present house of worship, though fifty-two years old, and its adjoining parish house, though forty-nine, have been kept in fine condition, both internally and externally. The modernization of the plant has been a great financial burden, but it has been one of the big factors in the continuing success of the church under the leadership of the present pastor, Dr. Cornelius Greenway.

It is recognized at All Souls, however, that today's success would not have been possible without the consecrated work over the years of earlier gifted and energetic pastors and of the able laymen — both women and men — who, in each generation, provided leadership in the pews.

While this article will deal primarily with the present period of growth and change, some cutbacks to the past are necessary for a better understanding of the problems involved.

It must be remembered that All Souls was founded in what was then the village of Williamsburgh, which became a city in 1852 and remained an independent governmental entity until 1854, when it consolidated with the adjoining city of Brooklyn. It was not until 1898 that Brooklyn and New York united and the former became a borough in the nation's largest municipality.

A great crisis in the history of All Souls came just after the turn of the century when the opening of the new Williamsburgh Bridge brought a rush of new residents across the East River from the teeming East Side slums of Manhattan. The character of the population of Williamsburgh changed rapidly. Old residents began moving to other parts of Brooklyn or out of town. All Souls was hard hit by the loss of more and more of its people. Church attendance and support began to wane.

The decision to move to Flatbush was made in January, 1905. So swift was the course of events that on the last Sunday of that year the first service was held in the new church on Ocean Avenue, which

is still the home of All Souls. The Rev. L. Ward Brigham, D.D., was the pastor who led his flock to Flatbush.

It is appropriate here to give a list of the pastors of All Souls, which included some of the great names in the history of the Universalist Church. Before the actual founding, the preachers who aroused interest in the new movement were three great Universalists of that day — the Rev. Moses Ballou, the Rev. Thomas J. Sawyer, D.D., and the Rev. W. S. Balch, D.D.

Pastors of All Souls, Brooklyn, N. Y.: the Rev. Henry Lyon, 1845-1849; Dr. Day K. Lee, 1849-1854; the Rev. W. W. King, 1854-1855; the Rev. Bernard Peters, 1856-1864; Dr. A. J. Canfield, 1865-1870; Dr. Almon Gunnison, 1871-1890; Dr. John Coleman Adams, 1890-1901; Dr. L. Ward Brigham, 1901-1913; Dr. A. Eugene Bartlett, 1914-1922; Dr. Arthur W. Grose, 1922-1929; Dr. Cornelius Greenway, 1929-.

It should be noted that the Rev. L. F. McKinney was for two years pastor of the Church of the Divine Love in Flatbush which united with All Souls when the latter moved there. Also, the Rev. Cephas B. Lynn served as the so-called "pastor interregnum" from December, 1913 through March, 1914.

The pastors of the church at the height of its success in Williamsburgh were Dr. Gunnison, who later distinguished himself as president of St. Lawrence University, and Dr. John Coleman Adams, one of the great scholars of the Universalist church who enhanced his reputation by his brilliant twenty-one-year pastorate of the Church of the Redeemer at Hartford, Connecticut.

Each pastor of All Souls in his time faced and solved serious problems. However, none faced greater nor was more successful in handling them than our present minister, Dr. Greenway, who has already served for twenty-eight years — the longest pastorate in the church's history.

His experiences have been similar to those of many clergymen in our own and other Protestant denominations who have served in churches located in changing metropolitan areas. The population here has been in a constant state of flux.

The parish limits have been pressed farther and farther away from the church plant at Ocean and Ditmas Avenues. What had been a Flatbush church is now truly a Brooklyn church with members and active attendants living in Bay Ridge, Park Slope, Downtown, Lower Flatbush and Flatlands. Many more who have moved to Westchester County, Queens and Nassau Counties on Long Island, Manhattan, nearby Connecticut and various communities in New Jersey, still retain their active membership and continue financial support even though attendance is perforce very irregular.

The church is still crowded to the doors several times a year not only at Easter and Christmas but on other special occasions as well. Average attendance is more than maintained. Furthermore, the church income is at an all-time high.

Without the dynamic leadership of Dr. Greenway this would have been impossible. At times he drives himself almost beyond endurance, to the dismay of his friends. His has been a social ministry and a community ministry, always mindful of the opportunities for service through our liberal faith, so keyed to the trend of our times.

Dr. Greenway has been active in the Friends of the Brooklyn Public Library and has lectured for this cause, often on his autograph collection and specifically on his favorite topic of Abraham Lincoln, through both of which he has won a national reputation. He has been active in the Masonic Fraternity and for 11 years has been, and still is, Grand Chaplain of the Grand Lodge of Masons of the State of New York. Through these interests, which may seem, before reflection, to be extracurricular, he has made innumerable friends and admirers, and among these a considerable number have come to All Souls to hear Dr. Greenway preach and have stayed on to become a part of the church.

With the retirement of Dr. John Howland Lathrop from the historic pulpit of the Unitarian Church of the Saviour, Dr. Greenway has become the dean of the liberal ministers in the entire city of New York and in all the Protestant churches, few outrank him in years of service.

It is thus natural that he is asked to participate in many public occasions and as a result he is well-known and highly respected by leaders in public life of all parties, including Brooklyn's Borough President, John Cashmore, judges, clergymen of all faiths, leaders in the professions and business. This widely held respect for our pastor redounds to the credit of All Souls and has helped maintain for our church its high standing in the borough as a whole. And do not forget that Brooklyn is a community of over 2,800,000, the most populous county in the nation save only Cook County, Illinois (Chicago).

Dr. Greenway's weekly message on the bulletin board in front of the church is widely quoted around Brooklyn. I suspect that some of his own parishioners do not realize its far-flung influence. This "sidewalk

ministry" reaches not only neighborhood passersby on foot but also motorists, who slow down on busy Ocean Avenue to read it. County Judge Samuel Leibowitz, one of Brooklyn's leading jurists, has told me that he never fails to read it each week as he drives by on his way from his home at Manhattan Beach to his Chambers downtown. He found the messages most stimulating, and said he often spoke of them to friends and associates. Typical was the first message displayed when our handsome bronze board was first put in place: "The object of this church is not to tell men how to dodge difficulties but to furnish strength and courage to meet them."

All these and other activities of the pastor as well as the bringing in of friends and neighbors by parishioners have led to a constant flow of new people into our ranks — many into actual church membership, others into attendance and some financial support. Meanwhile, the pace of natural growth continues. In the last three full years, there was an average of twenty-one marriages per year and an average of twenty-two births.

Our experience is that after the young people marry they remain in town and continue active until their first child is old enough for them to begin to fear the crowded city streets. Then a growing proportion of the young parents move to the suburbs and the contacts with All Souls become more and more tenuous except for a small proportion who are unusually interested.

So the ceaseless struggle for church existence goes on. But it is not in All Souls alone. Throughout Brooklyn, the churches of all Protestant denominations have the same problem. All Souls is certainly doing better than some of our Flatbush neighbors. In some areas downtown and in sections which are being transformed from residential to industrial and business in character, the story is different. Some church doors are closing.

I have already referred to the importance of maintaining and improving the church property. If a church is to be successful, there must be an active parish life and this is vital in the city as well as in the suburbs and the country. To keep providing needed facilities for parish activities costs money.

The finances of All Souls have their base in the yearly box of regular weekly pledge envelopes for the general support of the church. But this box also contains different colored monthly envelopes in which the amount pledged to the Unified Appeal of the national organization of our church is placed. The interest of the pastor and of some active lay leaders has

Burning the mortgage, Centennial, 1945. Left to right: Dr. Fred C. Leining, State Superintendent; Dr. Greenway; Robert Polk, Chairman of Mortgage Committee; Frank L. Bryant, President, Board of Trustees.

greatly stimulated this important phase of giving.

Each year the church budget is balanced by big special offerings at Christmas and Easter, which now run over $2,000 each. Indeed, in the past five years, these two special offerings have averaged $2,325.89 each. A big factor is the extent to which members who have moved too far away to attend regularly, give generously on these two holy days. Dr Greenway's maintenance of contact with them through the weekly calendars, by sending birthday cards and wedding anniversary letters whether or not he officiated at their marriage ceremony, and by his parish calling, plays a significant part.

Incidentally, this is a good place for a word or two about the excellence of the weekly calendars at All Souls. The formula followed by Dr. Greenway has developed a written product which greatly broadens the scope of his ministry. Besides giving the order of the Sunday service, the pastor has the news of his parishioners, the activities of the parish organizations, notices of meetings in order to assure good attendance, appeals for drives and the like for which he seeks support, and every week at the top and bottom of three of its four pages are appropriate and striking quotations from the Bible and from the writings and speeches of great men, which invariably bring an inspirational uplift. Often there is icing on the cake in the form of an illustration on the front page, some of which are most unusual. All young men studying for the Universalist ministry should study Dr. Greenway's calendars.

In addition to the weekly envelopes and the Christmas and Easter offerings, a great deal is constantly being given at All Souls for specific important purposes in which the parish is interested. The work to make these things possible unquestionably is a vital

factor in maintaining loyalty toward the church on the part of members of all the different parish organizations.

Every summer there has been some major reconstruction job under way with a specially devised scheme of the pastor to raise the needed funds.

In the Spring of 1938, the church received a bequest of $2,500 from Mrs. Julia V. Harris, the widow of Clinton S. Harris, who was for many years a trustee and deacon of our church. The trustees voted on June 9 of that year to have the entire sanctuary of the church covered with a new carpet from wall to wall, also to create a centre aisle instead of the arrangements we then had. This was an all-summer job.

On November 24, a bronze tablet placed on the wall of the sanctuary proper in remembrance of Mrs. Harris was unveiled by Jeanne Bronaugh during the morning service. The parishioners raised the difference in the cost of this big job. The new layout of the pews was an outstanding improvement.

The problem of raising extra money for special purposes was first met by Dr. Greenway in the summer of 1937 when he provided each parishioner with a little wooden barrel in which to place his pennies, nickels and dimes during the vacation season. That fall, three hundred and forty-three dollars was received. The barrel campaign continued three years longer.

After this modest beginning, the pastor for four successive years in the 1940's used a unique scheme to raise money for church needs — a different need each year. He called it a "talent fund." In launching the first such drive in 1941, two hundred "talents" in the form of two hundred crisp new one-dollar bills were sent out, one to each of two hundred members of the parish at the beginning of the summer vacation. As in the parable of the talents in the Bible, each was asked to increase his "talent" as many-fold as possible. In the fall when the "talents" were returned, there came with them five hundred and forty-nine dollars more in the form of profits, enough to pay the cost of painting the outside of the church proper.

One father and son gave a dime for every game the "Dodgers" won; a man in the congregation got a baseball and managed to have it autographed by all the members of the "Dodgers" team. His wife and daughter sold chances on it and the family made a neat sum for the church. One lady sold many jars of homemade orange marmalade. One man tutored; and a lady made and sold a handsome table centerpiece. There were many equally interesting approaches used by other parishioners.

Dr. Greenway and Arthur W. Brockway, present president of the Board, survey the reconditioning project.

In the four years that the "talent" drive idea was used the church received total profits of $4,556. The drives also received a great deal of publicity in newspapers throughout the country in articles which told how an imaginative Brooklyn pastor was raising money for needed church improvements. Since then we have learned that the plan was widely copied by churches in many states.

In the last year of the "talent" fund drives, one thousand, eight hundred and five dollars was raised to give the entire church property a coat of paint, so that it would be spic and span for its one-hundredth Anniversary on April 6, 1945. That historic occasion was also made notable by burning the mortgage on the parsonage, which was built in 1927 adjoining the church on Ocean Avenue, at a cost of $37,000 in architectural style similar to that of the church. Thus, the whole church plant, then valued at $235,000, was made free of any debt. The money to liquidate the last eight thousand dollars was raised by securing pledges in 1938 to pay subscription amounts over the six-year period before the centennial anniversary in 1945. As usual the parishioners again made good.

After the one-hundredth anniversary celebration, there was a small sum left over from the funds raised to pay off the parsonage mortgage. This became the nucleus of a new drive for a "Look Ahead Fund," which was conceived by Arthur W. Brockway, president of the Board of Trustees for the past eleven years, as a means of raising money to have on hand to help pay for many major repair and moderni-

zation jobs which, it had become clear, would be necessary in the years immediately ahead. Once again the members of the parish rallied loyally to the support of a major financial undertaking. Pledges were made that were generally payable quarterly over a period of three years. Then some additional pledges were made and altogether almost seven thousand dollars was raised.

It was a most fortunate move, one of many in which Mr. Brockway has had a major hand. Here was another example of All Souls' good fortune in having an able, successful businessman give unsparingly of his time and strength in the service of his church.

One emergency was always followed by another. In 1949, our organ, given by the late Mrs. Andrew Carnegie, finally gave out after forty-four years of hard service. Out of a clear sky the opportunity came to purchase the beautiful organ used in the Chapel of the Central Congregational Church of which Dr. S. Parkes Cadman was its famous pastor. Because we had a "Look Ahead Fund" of some six thousand dollars, we were able to purchase that very fine church organ, which was in most excellent condition and ideal for our purpose. However, it was not enough to meet the cost, but once again through special gifts from members of the parish we raised in a very short time the needed two thousand, four hundred dollars.

Other important needs arose. The church kitchen was modernized. The choir loft was remodeled. One project — redecorating and refurnishing the church parlor — was done entirely by gifts of cash which were used to buy rugs, furniture, lamps and the like. The sum total came to three thousand, one hundred dollars. As a result, All Souls now has a beautifully appointed room of which the entire parish is proud.

All Souls is noted for its beautiful stained glass windows, altogether valued at $35,665. In 1952, the church officers were shocked to discover that most of these windows, which date back to 1902 and 1903, had become seriously damaged due to the deterioration of the lead mouldings. As a result, the church had to embark on a very expensive job of repairing them and treating them in a way to avoid future damage. They were reset in copper and on the outside was placed protective glass that is unbreakable as well as translucent. There was a great deal of sentiment back of the drive to meet the cost of the undertaking and five thousand dollars was raised. This was one thousand, two hundred dollars short of the goal. The difference was then supplied by members of the Umpleby family, which has been active in our church for five consecutive generations.

The current 1957 project at All Souls is the long-postponed placing of a new roof on the main church building at a cost of four thousand, eight hundred dollars. It is thirty-eight years since the roof was reconstructed and it finally became impossible to postpone it any longer. When the workmen got on the job, they found conditions really dangerous. Simultaneously, city inspectors reported that the electric wiring downstairs was unsafe and ordered immediate repairs. After the rewiring was completed, indirect lighting was installed in both the parlor and social hall. The two cupolas were covered with aluminum paint and the exterior of the church received two coats of paint. The total cost of these property improvements was seven thousand dollars.

All the improvements mentioned are important in themselves but perhaps *even more important is what they have meant in awakening interest* on the part of parishioners and providing stimuli for the activities of the church. There have never been factions or bickering in All Souls. It is noted for its loyal, united parish.

Before closing, I must mention one of Dr. Greenway's interests that has resulted in enhancing the beauty of the church. He is a lover of nature, of trees, plants, flowers, of all growing things, and he turns that love into action because he is an expert botanist and has an authentic "green thumb."

When he arrived on the scene in 1929, the church grounds had not been well kept. But he soon mapped out a plan and, as usual, put it into effect. His appeal brings gifts of plants and bushes in memory of loved ones each Easter. They are first used for decorating the chancel and then are transplanted on the extensive church grounds. He has personally planted innumerable rambler roses, flaming azaleas, multicolored iris and flowering trees, and tends them with loving hands. Many, too, were his own gifts. Hedges border the grass plots. In the spring, the church grounds are one of the most beautiful spots on Ocean Avenue.

The function of the church is to serve the spiritual needs of its people, and the services of worship are greatly enhanced by a beautiful sanctuary and beautiful grounds. The combined effect is to make God seem very near.

In this atmosphere, with the background of one hundred and twelve years of service by several generations of worshipers and inspired pastoral leaders, it is small wonder that present-day problems are being surmounted and that All Souls Universalist Church of Brooklyn is still on the march, always looking into the future.

Poets in Epitome

III. Louise Bogan

Llewellyn Jones

LOUISE BOGAN'S first book, "Body of this Death," appeared in 1923, and her "Collected Poems 1923 — 1953" (New York: Noonday Press), a volume of only 127 pages, is obviously a selection as well as a collection.

Miss Bogan is no poet to recommend to sentimentalists, and if at this late date there remain any "fundamentalist" Universalists, persons who have utterly banished hell from their theology as inconsistent with universal salvation, such persons may expect an occasional painful moment with this poet, who has visited more than one level of the Inferno, and has even given the title "Solitary Observation Brought Back from a Sojourn in Hell" — nine words — to a poem containing seven words.

The British critic Montgomery Belgion, writing in *The Sewanee Review* some years ago on "The Poet's Name," condemned the practice of saying "Milton," for instance, when what we meant was Milton's poetry. It was just as I was going to attempt an over-all characterization of Miss Bogan's work by borrowing a phrase from Marianne Moore that I remembered Mr. Belgion's warning. Miss Moore took as title of a poem on the ostrich the remark from Lyly's Euphues that the ostrich "Digesteth Harde Yron". Speaking, then, only of the creative process, this poet digests hard iron, and only those readers who already have taken or can take at least a little iron into their souls will be likely to respond wholly to Miss Bogan's call.

Anyone wishing to be old-fashioned might divide Miss Bogan's poems three ways, into confrontations, then observations of the inevitabilities and of the passing show, and lastly the expression of dissents. It is in her confrontations that Miss Bogan descends into one hell or another: that of the inevitable degringolades of life, which may be personal as in the short "Stanza" concerning eagerness that cannot last, with its conclusive wind-up:

> "Leda forgets the wings of the swan
> Danaë has swept the gold away."

and which may be universal, as in that "metaphysical" poem, "The Mark." It is possible that the opening figure in this poem may have been suggested by lines in the first scene of Coriolanus to the effect that the hero

> "tickled with good success, disdains the
> shadow
> Which he treads on at noon."

In any event Miss Bogan's poem goes on, so to speak, from there. The shadow may be stepped on at noon and in the darkness of night you are free from it. But otherwise:

> "Where should he seek to go away
> That shadow will not point him down?
> The spear of dark in the strong day
> Beyond the upright body thrown,
> Marking no epoch but its own."

The last line of that first stanza recalls for a moment the shadow cast by the gnomon of a sun dial. But the association may be only an overtone, for the action, as one might say, of this shadow is: "To range out into time's long treason." From this fatality there is no escape, and in the last two stanzas Miss Bogan poses her reader in front of "the visible," a busy realm, spinning its webs in perpetual hope:

> "Though momently time wears them thin
> And all at length are gathered in."

Miss Bogan's confrontations are not only of fate but of the Medusa and the other creatures of nightmare. Indeed, the second poem in the book is a realization, at once sober and vivid, of the utter paralysis which does at times find a victim. And in this same category are "The Sleeping Fury" and "The Dream". Related to these but in perhaps a minor mode are the poems of haunted houses and of almost as haunted gardens, haunted less in the nightmare sense than in the symbolic. Here for instance is "The Cupola," an extraordinarily deft employment of "texture" which must charm everyone who has ever lived in or visited such a house:

"A mirror hangs on the wall of the
draughty cupola.
Within the depths of glass mix the oak
and the beech leaf,
Once held to the bough's shape, but now
to the shape of the wind. . . . "

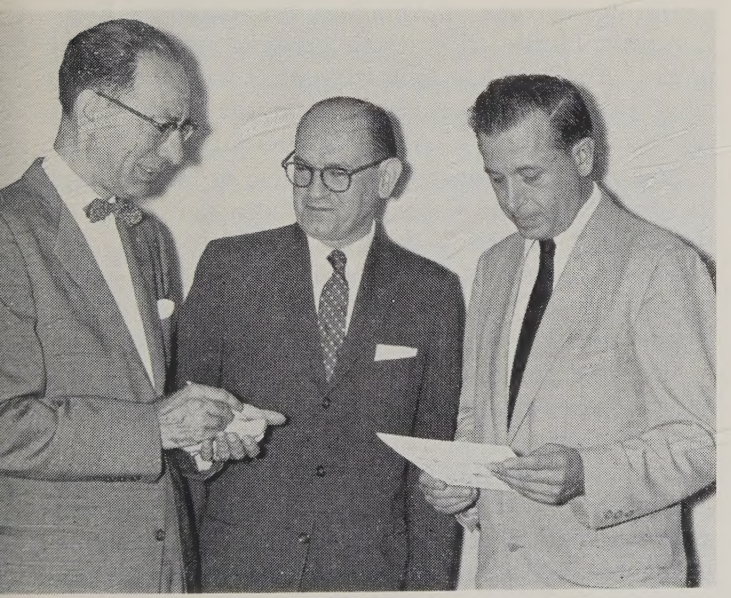
But the texture is not all: the ever-changing reflection in the mirror is not without its catastrophic significance.

At times Miss Bogan deals directly with aesthetics or with reactions to aesthetic experience. One instance is a short poem which I quote as the most extreme example I have ever come across of packed expression. It is entitled "To an Artist, to Take Heart." It is more than a piece of encouragement, however. If you read it and remember that the word "endure" has more than one dictionary meaning you may gain a better understanding of Shakespeare and every other artist:

"Slipping in blood, by his own hand,
through pride,
Hamlet, Othello, Coriolanus fall.
Upon his bed, however, Shakespeare died,
Having endured them all."

I should not have left to the last paragraph the observation that Miss Bogan has a very healthy, well-developed sense of humor which she not only uses as a weapon but for the sheer joy of it. Indeed, the verve increases in proportion to the size of the target, as we may see in two instances. First a short poem, "I saw Eternity." Miss Bogan's title echoes the opening three words of Henry Vaughan's poem on the same subject. He saw eternity as a great ring of light. Miss Bogan saw it as a small enough ring to break into fragments and toss to the mice and their congeners, warning them, however, that it would ruin their stomachs as it had already ruined her mind. And secondly in a long poem which is directed at the whole complex of evolution, design, theodicy, pre-established harmony. This is "Animal, Vegetable and Mineral" and it too is a confrontation: the poet confronts not only the glass flowers in the Botanical Museum at Harvard, but the part the bees played in pollinating the originals so that the Blaschkas would be provided with subjects for their skill, the part played by "two Yankee Wares" who financed the business, and the coming together of these animal, vegetable, human and financial lines of force "In Cambridge (Mass.) on Oxford Street. . ." And Miss Bogan is being very conservative when she says:

"Cynics who think all this *bijouterie*
Certainly lack a Deepening Sense of Awe."



SCREENING MINUTES OF PRAYER

Attending the first New York City screening of "Minutes of Prayer" television films, the Rev. Raymond J. Baughan, minister of the Universalist Church of the Divine Paternity and chairman of the Literature Committee of The Universalist Church of America, is shown with Rabbi Samuel Silver (left), public relations director of the Union of American Hebrew Congregations, and Lewis Shainmark, vice-president, Guild Films. These technicolor shorts, the result of three years of research, planning and photography, were produced by Lew Kerner of Hollywood and this fall will be shown daily on more than 200 television stations from coast to coast. National religious leaders of all faiths, who have seen special screenings of the first dozen of the 365 "Prayers" have acclaimed the films as an important inspirational achievement in television programs.

Abraham: His Heritage and Ours, a Pre-View*

Robert S. Wolley

SETTING aside for the moment the problem of whether there ever was an Abraham as such, one of the difficulties of dealing with Abraham is the prior necessity of presenting an adequate survey of the cultures and civilizations existent at the time of Abraham.

Mrs. Hill reveals the Sumerians advancing upon Semitic society, overshadowing it and dominating it sometime before 3500 B.C. She indicates to us that it was the Sumerians who evolved the art of writing, the cuneiform alphabet, conceived and dug vast irrigation canals, built flood walls in the Tigris and Euphrates valley, discovered the wheel and metalworking at a time when most of the world was still in the stone age.

The introductory chapters, however, are all too brief. The author does not make it clear, as Sir Leonard Woolley's archeological explorations revealed, that Sumerian civilization reached a high level of development astonishingly early (4000-3500 B.C.) and for centuries underwent no radical change. Nor does Mrs. Hill fulfill the promise of her title by revealing to her readers that Sumerian culture was the seed from which grew Babylon and Nineveh. The great Code of Hammurabi was but an extension of the rules of conduct of Sumer. Justinian and Napoleon reflected its objective tone. The arch which the Greek architects eyed so eagerly was commonplace in Ur in 2500 B.C. Sumer astronomy as it was refined in Babylonia determined the lunar revolution within four seconds of the figure arrived at by twentieth century technical means. In medicine and mathematics as well, Sumer is, according to Woolley, the first cause.

Abraham, however, was not a Sumerian, he was a Semite. Granted that little is known of Semitic culture at the time of Abraham, but something is known and ought to have been included as part of Abraham's heritage.

There were several cultures struggling for supremacy at the time of Abraham. If Mrs. Hill was agonizingly brief with Sumer and noncommital with Semite culture, what can be said of her vagueness in dealing with the Hittites? And the Egyptians? It may be that she can be excused for neglecting the Egyptians since source material is readily available, although I find the lack of treatment inexcusable in a textbook. "The Dawn of Conscience" was in Egypt according to James Breasted. What did Abraham take from Egyptian civilization?

Recent archeological discoveries are sufficient to rank the Hittite empire with Egypt and Babylonia (the "new" Sumer). Abraham purchased burial lots from the Hittites. (In some translations of the Bible these people are the children of "Heth," Luther's German translation from the Hebrew "Hittim.") Shortly after the time of Abraham, the Egyptian Pharaoh Thotmes III (15th century B.C.) was paying tribute to the Hittites. And about 1600 B.C., the Hittite king Mursilis I conquered Babylonia. And later, Pharaoh Amenophis IV (Child of the Sun) had intimate contact with the Hittites — while he cultivated the religious life, the Hittites raided his kingdom! But, too, there were more amicable relations.

During the time of Abraham, the migrating Indo-European Hittite tribes were growing in unity and power. Abraham had intimate contact with them. To what effect? We are not told in the book which promises something of Abraham's heritage.

Likewise, unfortunately, we receive no background to speak of, of the Canaanites (Phoenicians) nor of the Semitic peoples (Abraham's "racial" kin), the Amonites, Edomites, and Maobites. What we get in its place is a grossly oversimplified first-chapter discussion of primitive religious emotions and responses.

Since the author intends the book for use in the Beacon Series at the high school level, it is important that these deficiencies be pointed out. As a story, the re-creation of the Bible story is delightfully told. But it is told, as Mrs. Hill honestly admits, with considerable speculation and interpretation. "Abraham remembered," "Abraham knew"; as long as we keep in mind that such is the author's license in re-creating this personality, we are safe from committing the sin of establishing "truth" which is not true out of partial

*_Abraham: His Heritage and Ours;_ Dorothy B. Hill, Starr King Press, Boston, 1957. $3.95.

cloth. For instance, did Abraham break so simply and completely from polytheism to pantheism to monotheism as is implied? Subsequent religious history does not indicate any such break, not for many centuries hence. Or was our Biblical account "modernized" prior to its canonization? Is the "Book of Jubilees" of sufficient historical value to account for the practice of circumcision? Or again, many scholars disagree with the idyllic harmony Mrs. Hill pictures as existing between the Canaanites and Semites (Abraham).

Nevertheless, the story of Abraham and his tribe is sometimes movingly retold. For example, the rejection and expulsion of Hagar, Abraham's "second wife," and Ishmael, son of Abraham and Hagar, is dramatically re-created.

The conflict between the concept of Abraham as an individual and Abraham as the personification of a clan, or tribe, comes to the fore during the re-creation of the story of Abraham's intended sacrifice of Isaac, his son. It is the opinion of all, but the traditionalists among the Jews and of many other scholars, that Abraham, the individual as recorded in Genesis, is but the personification of a significant portion of early Jewish pre-history. Many, if not most, of the incidents recorded in the Genesis legends are accounts of actual events. Sodom and Gomorrah were destroyed and "the Flood" has secure historical and geological foundations.

Mrs. Hill's re-creation of Abraham as an individual is no new theory. In 1929, after six years of digging, Woolley uncovered the ancient city of Ur, the "Ur of the Chaldees," from which, according to Genesis 11:31, Abraham is said to have been taken as a child by his father. Woolley initiated the theory that Abraham "was the citizen of a great city and inherited the traditions of an old and highly organized civilization."

W. F. Albright destroys such jumping to conclusions. "The earlier journey from Ur of the Chaldees to Haran has, apart from the discovery of the city itself, no archeological foundation." Nor, he might have added, is there actual foundation for other traditional assumptions.

Abraham's break with the practice of child sacrifice is more likely the break of a people, a tribe, a major crossroad in Jewish history. In like measure does the story of Abraham's summons of a wife for Isaac portray not an isolated family incident but the common, universal purchase of a wife for a son. The re-creation of the story of the servant, Eliezer, discovering a wife, Rebekah, demonstrates, as does the sacrifice story of Isaac and the destruction of Sodom and Gomorrah, the effectiveness of accounting for the mores and events of a people in personal, intimate terms.

Hebrew history accounts for itself in masculine terms. Seldom do women achieve any marked measure of importance, the isolated stories of Ruth, Esther and Deborah notwithstanding. This is not to criticize, but simply to point out that the nature of Hebrew legend is naturally masculine and thus the early roots need strong, fearless males — Abraham, the "father," Isaac, Jacob. Abraham, the father of a family, clan, tribe and nation, receives his insight and energy and "heavenly promises" from the Lord, the Creator. And *the* Lord, to make all things right, makes an "everlasting covenant" with Abraham and his children and his children's children. Thus does legend account for the unknown genesis of a people.

To assign historical validity to Abraham simply because it is possible to fit the legend into certain archeological discoveries is too pat a proof for establishing the identity of so highly individualized a figure. Legends are not fabricated out of thin air. They have substance, causes, reasons for being. It is certain that the more man searches his past the more he will come to know and understand some of those substances, but that his discoveries prove specific individual existences is stretching the facts out of proportion. In the case of Abraham this proof awaits further research and may never be achieved.

The foregoing is more warning than criticism and is not said to diminish *a fine re-creation of the Abraham legends.* The title, however, promises more than one receives. This is the story of Abraham with some background material. There is little which can properly be called "our heritage" in the book, and, indeed, if one is severely critical, one must stretch to discover in the stories of Abraham any significant heritage other than a biological one, that is, that Abraham fathered the Hebrew nation, according to legend.

As a story for junior high children, Mrs. Hill's book may find a place. It has interest and appeal for general reading. As a textbook for a proposed senior high church school course, I find it of questionable value. It may be, with the background material greatly expanded, put to significant use among older children, but in its present form, unless a teacher has unlimited time for her own research and extra reading, it is inadequate. There simply is not enough interesting material in the life of Abraham (whatever he may have been) to spend a great deal of time or energy in the church school on the subject. Furthermore, Abraham's contributions to the religious development of mankind, is minor, indeed.

British Universalists Open New Conference Center

Arthur Peacock

JULY 20 was an eventful day for Universalism in England for it saw the opening of a new residential center at Great Frenches Park, Snow Hill, Crawley Down, Sussex. This lovely residence, part of which was built in 1667 by a Huguenot family who had come to work the then Sussex iron mines, has been acquired by The Universalist Trustees and under a newly constituted deed of trust, is established as a centre of religious fellowship and service which shall seek to promote deeper harmony, fellowship and good will among adherents of all religions, whether Christians or otherwise.

The ground floor of the house has a specially attractive lounge with an Adam fireplace and colorful decorated ceiling. The dining hall is a fine example of a low-ceilinged, oak-beamed room of the original seventeenth century residence. For indoor recreation, table tennis and dancing, there is a spacious hall. There is a small chapel for prayer and meditation.

The residential accommodation is on the second floor and provides for about twenty persons. There are excellent facilities for small conferences and seminars. The grounds are very lovely and well planned, secluded in their setting, and three and a half acres in extent.

Although there was inclement weather on Saturday, July 20, and country bus services were suffering from an industrial dispute, some sixty persons attended the opening ceremony, which was performed by the Senior Trustee, the Rev. Arthur Peacock. Mrs. Elsie Peacock and Muriel Wilson, both of whom are known to many American Universalists who have visited England and the former Universalist center at Blackboys, were hostesses for the occasion. Among the guests were representatives of such liberal religious groups as The Ethical Society, Unitarian and Free Christian Churches, and The Union of Modern Free Churchmen.

American visitors will be specially welcomed at the Center when they visit England.

The property was formally purchased, April 15, 1957, and between then and the opening day, working teams of voluntary workers had spent their week ends redecorating and cleaning the twenty-one rooms of the house. In addition to the sum spent on purchasing the property, some five hundred pounds have been expended on new furnishings. The trust deed insures recognition of the center as a charity and it is thus able to accept annual subscriptions, seven-year covenanted contributions and donations for its funds and to claim certain tax reliefs.

The purposes of the Universalist Trustees are governed by a deed of trust which provides that they shall be responsible for the promotion and furthering of religious and educational activities which are in accord with the following declaration:

> That conscience is the one authority in religion and that all external authority of a compulsory nature is opposed to the religious spirit.
>
> That God is the substance and spirit of all things and that all which persists is an expression of the Divine Will.
>
> That a belief in All Father necessitates a belief in the all brotherhood of life.

That a belief in the absolute unity of God implies adherence to those principles of humanity by which all race, color, tribal, caste, national and creedal differences are obliterated.

That intolerance, hatred and persecution in every form are opposed to the religious spirit and that inspiration, reason and the quest for perfection in all directions is in harmony.

That God is love and only that which is of Love can be in harmony with the love conception of the Infinite.

That the first duty of man is to learn to love since love is the tie that binds to God.

That all service of love should be devoid of self-desire and uninfluenced by hope of reward or fear of punishment in this life or hereafter.

That as God is love we are justified in holding fast to the doctrine of universal salvation from sin; that all will be saved from sin because of God's love and mercy which endureth forever, and that there can be no such thing as eternal punishment or vengefulness associated with Divine Love.

That all is from God and to God and that nothing can exist apart from God's will; thus do we seek God in all and all in God.

That the religious spirit throughout all ages has been similar and that a Good Christian, a Good Buddhist, a Good Muslim, a Good Taoist, a Good Zoroastrian, are all alike to God.

That believing in the Absolute Unity of God and in the Universal brotherhood of man, it is our duty to seek righteousness in all and to know that life is eternal and progress continuous through all; to look forward to a life of ever increasing goodness and to the final emancipation from sorrow and sorrow's cause of every human soul.

The Trustees are empowered to provide or to assist in the establishment and maintenance of centers, churches or missions which shall, in their considered opinion, help forward directly or indirectly the above purposes and which will promote among adherents of all religious faiths, whether Christian or otherwise, a deeper spirit of harmony and good will.

On Sunday, October 20, 1957, the Square in Front of the First Universalist Church of Worcester, Mass. was dedicated as "Clara Barton Square." The city council had previously approved of the naming and had arranged for a suitable marker.

Taking part in the ceremony, which occurred between the two morning services, were, Mrs. Earl F. Landry, President of the A.U.W.; Myron F. Bates, Red Cross representative at Fort Devens, and Mayor James O'Brien.

Home Country of the Ballous

Merrill C. Ward

HOW many of our people visit the birthplaces of the Hosea Ballous, who were so helpful in forming the religious thinking of the Universalists, and changed greatly the religious thinking of all American Protestant Christians?

August 9 was a beautiful day and my son Richard and I started to make these visits. Taking Route 119 from Concord, Massachusetts, we turn northwesterly till the road enters New Hampshire at Rindge, site of the Cathedral in the Pines, then turns westerly. Presently we find ourselves in Richmond and see a sign, *State Fish Hatchery,* and turn right on this road till it comes to another sign of the Fish Hatchery to the right. We follow the Hatchery signs along this road past the black-top road downgrade through lumbering operations till we come to a marble marker on the left, standing in front of a once majestic row of ancient maples. Back of these is a large dooryard in which we find signs of a filled-in cellar. On the right is a white house which we learn is the home of a Holbrook family. No one is home, and no other house in sight. On the right is another sign of the Hatchery with a road turning in that direction. Here a stone is plainly marked *"Birthplace of Hosea Ballou. 1771- .....* After a prayer, thanking God for this great life, so influential in turning men's minds from a God of wrath and hell-fire to a Father of love and goodness, of wisdom and power for good to all His children, we retraced our way and before we reached Route 119, there on the right stood what was once a church, still in good preservation, painted white, its steeple removed, now *Veterans' Hall,* recently known as *Grange Hall.* Hosea Ballou, and his father, Maturin Ballou, once preached here. We know that Hosea Ballou left Richmond and was ordained to the Universalist ministry at Oxford, Massachusetts. We resume our journey westerly on Route 119 and in the next town, Winchester, New Hampshire, pause before a beautiful brick church occupying the main square. As we ascend its broad front, we read, "Built by the Universalist Church of North Attleboro, Massachusetts," and we realize this was built by Universalists to commemorate the centennial of the Winchester Declaration of Faith of 1803. This building is now in use as a Federated Church. Continuing on Route 119 to Brattleboro, Vermont, we turn southerly to Guilford Center, Vermont, about seven miles from Brattleboro. We have crossed Route 5 in Guilford. Route 5 from Greenfield, Massachusetts, northerly through Vermont, is now being rebuilt to bypass Brattleboro. At the little village of Guilford Center, stands a majestic white church of good architecture and close up to its left front door is a boulder bearing a fine bronze bas-relief of the *Rev. Hosea Ballou, 2d, D.D., First President of Tufts College and Overseer of Harvard University.* In August 1937, this church observed the centennial of its present structure. The meeting was presided over by the Rev. Dr. Charles H. Pennoyer, president of the Vermont and Quebec Universalist Convention. A move was made to mark the Guilford, Vermont, birthplace of Hosea Ballou, 2d. The bas-relief was made and placed by work and gifts from Guilford Universalists and Tufts Alumni, and dedicated in October, 1938. The boulder was drawn from the birthplace of the Rev. Dr. Hosea Ballou, 2d, at the foot of Governor's Mountain and set at the church. This was the church of the family of Dr. Hosea Ballou, 2d. His father, Asahel Ballou, lived with his father, Benjamin, (eldest brother of Hosea the first), in Guilford, Vermont. Asahel and Hosea were born the same year and became fast friends. Hosea, who had been motherless since early childhood, spent much time with his brother Benjamin and nephew Asahel in Guilford. Hosea and Asahel spoke of each other as "twins." Asahel married Martha Starr, and it was natural that their first child should be named Hosea Ballou, 2d. Four years later, Asahel bought a farm in nearby Halifax and built a house there in which Hosea, 2d, grew to manhood, and which is standing in good condition. There is a tradition that the Rev. Hosea Ballou, 2d, who was given a D.D. degree from Harvard, was the first Universalist minister to receive the honorary doctorate degree. Before that time, when Universalists were taunted that they had no D.D.'s, the rejoinder was that "Universalism is such a healthy faith that it needs no Doctors to preach it." For the past few years, no regular church services have been held here at Guilford. Every summer since his student days in the nineties at Tufts Divinity School (that is the name by which the school was known in those days), an-

(Continued on page 20)

The Spirit of Universalism

Kenneth L. Patton

How will good will ever come to work effectively on the human scene? . . . It can do so only in a society of free men, where learning, reason and respect for facts prevail, and . . . where liberalism prevails.

THESE considerations are of long standing and of basic concern. They have only been triggered by the "Plumb Line" article by "Criterius" in the September, 1957 issue of *The Universalist Leader.* The problem raised is that of the fundamental nature of the free religious institution, and the fundamental attitudes and agreements that can create a religious fellowship in freedom.

What is it that Criterius says? He seeks to define the spirit of the religion of Hosea Ballou. He claims that "liberalism, rationalism and freedom were not the moving spirit" of early Universalism. Let us consider this before we move on to the further issue.

What little I know of the moving spirit of early Universalism would cause me to agree with Criterius that liberalism, rationalism and freedom were not the main concerns of that time. I doubt that most Universalists then were consciously liberal or rationalistic at all. I get the impression that many were interested in a new dogmatism, that of universal salvation as against the damnation and hell dogmas of the orthodox. They used the same authoritarian Biblical proof-texting methods of validating their faith as did the believers of another stripe.

But somewhere along the line, slowly, and not yet consistently, a spirit of liberalism, rationalism and freedom has developed within the Universalist movement. There was the seed of it even in the early heresy, and some brilliant flashes of it in such a figure as Adin Ballou. I believe that the theological idea of universal salvation that dominated the early movement is now largely inactive, if not dead, among us.

Do we have to hew to the theological and attitudinal bias of our early Universalists in order to be Universalists now? How much importance and authority can be given to history and tradition in a free and prophetic religious movement? There will be no clear agreement on this, but its consideration is fundamental to this discussion, as well as to our associations within this fellowship.

Criterius says that the spirit of early Universalism was a "thoroughgoing optimism." It contravened the gloomy and pessimistic Christian doctrines of the fallen nature of man and of the eternal damnation to be the fate of all whose sinfulness and whose failure of special election doomed them to hell. Ballou and others had to be rebels in order to justify and establish the doctrine of universal salvation. It is pertinent that Ballou and others were doctrinally minded. They were not acting against orthodoxy as such, but in favor of a new orthodoxy. Criterius is not opposed to orthodoxy either. He says, "It is conceivable that Universalism might itself again be an orthodoxy as it was in the early days of the Christian Church." Universalism, he says, "was not a haven for unbelievers or doubt, but a more profound and genuine faith."

Criterius goes on to set up his own orthodoxy for our time. He considers liberalism, rationalism and freedom as unessential. His prescription is, "What is unchangingly required for Universalism is that the spirit, however expressed, be one of confident faith which leaves no room for doubt of the efficacy of any of God's creation. Everyone may not need to revolt to enjoy his Universalism, but all must be profoundly certain of God's success in every part of the human venture."

Even though at the risk of offending some, I must declare the seriousness of this matter, as a measure of the seriousness of the controversy involved. If Criterius could make this dogma definitive and mandatory for Universalist members and ministers, there would be no place for me in the denomination. If the spirit of Universalism is what he claims it is, then I have no part of it. For me, those items he considers dispensable, liberalism, rationalism and freedom, are the essential ingredients of a free religion, of Uni-

versalism as I must know it, for this is my religious spirit. I would add a fourth ingredient, that of good will, which will be defined later.

I cannot accept this as *the* spirit of Universalism for several reasons. For one thing, I do not believe in such a "test" of Universalism located in the area of belief. This is dogmatism, and has nothing to do with the spirit of liberalism and the free mind. To tell a Universalist that he *must* so believe is an affront to any religious spirit I can respect.

The only test consistent with liberalism is a pragmatic test, that of the trial of the attitudes and openness of mind of any person who comes into our fellowship. We do not tell him what he must believe or what his attitudes must be. He finds out for himself whether he feels at home in the climate of association and discussion that is the free congregation. So although there is no stated set of beliefs required for entrance and participation in a Universalist church, there are these behavioral manners indigenous to the attitudes of liberalism, rationalism, freedom and good will. Having these, we can afford not to set up a criteria of belief or behavior for membership. The group will be self-selective. Only those who wish the open area of free inquiry and experimental search for the goodness of life will *welcome themselves* into our fellowship.

Second, the very nature of the belief Criterius prescribes is antipathetical to freedom, for it is a belief which "leaves no room for doubt." There *must* be room for doubt of any and all propositions if there is to be a free search for truth, even room for doubt "of the efficacy of any of God's creation." I personally doubt this on two grounds. I do not believe that there is any God or any "creation" by any god. There is a natural evolutionary life process, which, I believe, has in many instances been abortive. Thousands of species have become extinct. In the welter of life feeding on life, I can see no place for the work of a loving Creator God.

The further demand of Criterius that we must be "profoundly certain of God's success in every part of the human venture" is to me such a travesty of reality as I know it that I find its conception impossible. Here we come to the crux of the cosmic optimism claimed to be the spirit of Universalism.

Historically, in my opinion, Universalism has never had an adequate philosophy. I consider this to be its chief weakness as a movement. Paradoxically, Calvinism, which Universalism repudiated, gave a better picture of the world and the human situation than did Universalism, although both of them were quite inadequate. The idea of Universal Salvation is a final denial of all evil. It insists that, since all will ultimately be saved to eternal life, any failure or misery in this life is of no considerable importance. Since all men will be able to atone for their worldly misdoings, no delinquency of human behavior is of any long-standing handicap or importance. All will be washed out in the final forgiveness and acceptance of all human beings in eternal bliss.

To me such cosmic Utopianism is a corruption of sentimentality and wishful thinking. All my experience convinces me of the bitter reality of loss, pain, frustration, loneliness and both personal and social failure in my present life. Many positive values inhere in this life also, but to deny the naked reality of human tragedy and suffering is to relieve the human situation of the possible drives for concern and mercy and love that now partially alleviate suffering, and one day may even further lessen it.

". . . success in every part of the human venture," — what is Criterius talking about? Where in the world we know is the evidence of this success? Partial successes, yes, even many seasons of happiness in a long lifetime. But how could Criterius have lived, as we all have, through two world wars, a world-wide depression, the regimes of Hitler and Mussolini and Stalin, the political corruption of our own country, and the agonizing menace of atomic warfare, and talk about "success in every part of the human venture?" I just don't get it.

I can see no justification for this faith unless there is a complete leap into supernaturalism, both in terms of divine revelation, and in terms of a world beyond this of a supernatural order. Without the traditional division between the material and the spiritual, the temporal and the eternal, there is no ground for this optimism. It simply, on the basis of blunt evidence, does not apply to this life. Ergo, it must apply to a life beyond this of quite another form and quality — the spiritual soul in a supernatural heaven.

Criterius is privileged to believe this, since this is a free country. But this does not mean that such a belief is justified by any process of reason, evidence, and critical analysis that is compatible with the scientific spirit in particular, and truth seeking and the questing mind in general. It reflects what William James called the "tender-minded" approach, rather than the "tough-minded" attitude basic to liberalism. Just how far can we indulge ourselves in such raw leaps of faith, which have no basis except in emotionalism, in desire, and talk about the uses of intellect in religion? The first criterion of thoughtful life is

to make some differentiation between beliefs supported by evidence and beliefs supported only by blind faith, by the projection of what we wish to be.

It is just this kind of leaping to belief without evidence that I sought to escape in leaving the orthodox churches for the liberal churches. Just how much "over-belief" can a thinking person tolerate in himself? How much can a liberal fellowship tolerate, and still have anything notably different to offer humanity than is to be found in the many superstitious religions in the market for men's minds? For one thing divides creditable belief from superstition: the dependence in convictions upon the support of testable evidence.

The above considerations must make it clear just how wide a gap in basic attitudes and viewpoint separates Criterius from myself and at least some other members of the Universalist Church. We do not intend to do anything about it, because we believe that the competition of evidence and reason for human consideration will, in the long run, the *very* long run, invalidate many kinds of superstitions. There is no guarantee that it will, but we believe it has the best chance when the competition between conflicting opinions is completely free. Thus we will tolerate illiberal and unfounded opinions in the expression of Universalism and not be gravely disturbed about it. We are just enough disturbed to call them to attention and plead for more reason and scientific attitude in the formulation of religious convictions. Whatever comes of this we leave up to the people. What else could we do in any case? Certainly not espouse another orthodoxy, as does Criterius.

Religion in the West is peculiarly identified with tenets of belief. This is not so much the case in Asia, where a great variety of different and even conflicting philosophies can be tolerated within one tradition, such as Hinduism. Where orthodoxy of belief prevails, virtue, prestige and belonging become identified with the beliefs professed. Thus there must be a "statement of belief" when one joins a Christian church.

Criterius betrays his Christian temper when he makes a belief, that of cosmic optimism or universal confidence, the test of whether or not one is a Universalist. But is there any virtue in just holding a belief? Doesn't virtue or justification depend on *why* one holds to beliefs, rather than upon *what* beliefs one subscribes to? A person could hold to the finest beliefs out of sheer accident to have been taught by the right person, and out of no merit within himself at all, perhaps even out of too much laziness to think for himself. Conversely, another person might be mistaken in his opinion, and yet have struggled mightily and with integrity to his limited and faulty wisdom. But beyond the moral question, is there any virtue to believe in optimism as such, and some peculiar onus to believe in pessimism as such? To prejudge the conclusion of one's search for truth by deciding in advance that one was going to justify *either* optimism or pessimism would seem to make one's thought process into a sterile sham.

To me it is clear that the end should be neither optimism nor pessimism, but *realism* in the root sense of that word. One's beliefs should accord to the best of our ability with what we have discovered in our experience to be the reality of the human and cosmic situation. No wishful thinking should sway us in advance to judge it *either* worse or better than it is.

It is amusing that we call the man criminal who gets money without earning it when he takes it from another. We call a man a hypocrite when he poses to be a more moral person than he behaves in private. We do not respect the man who brags falsely about his achievements to provide himself with an unearned reputation. We discredit the man who claims to all kinds of intellectual authority without the learning or experience to justify his pronouncements. Except in religion, that is. Here ordinary dimensions of morality and honor seem to be abrogated. Here we may believe without any earning of the right to believe at all, believe as wildly, as illogically, as irresponsibly as we care to, and the whole fiasco is given holy sanctification as faith. In my opinion the free church can have no truck with this denigration of the religious quest into a debacle of sentimental mindlessness.

Is this optimism and universal confidence necessary for human morale, for moral grandeur and for religious character? I do not believe it is. In fact, hard as I find to imagine it at all, I believe it would likely lead people into moral softness. The same irrationality in the motivation to moral life haunts the Universalists as haunted Paul and the Corinthians as they awaited the second coming of Christ. Why make sacrifices and discipline behavior if the millenium is coming day after tomorrow? Paul didn't explain this, but simply told them they had to behave themselves no matter how foolish it might seem.

Conversely, if all are to be saved, and if *every* human fault and failure is to be compensated by an eternity of heavenly bliss, why struggle for the brief abortive satisfactions of life? Why work against personal and social ills if all is to be corrected once we get to the beyond? Universalism in this cosmic optimism is faith in "God's success," which is so complete and

all-fulfilling that man has no need whatever for struggle and success of any kind. It is the efficacy of God's creation that prevails; there is no further need in the universe for the creations of man if the creations of God are thus complete and perfect.

This cosmic optimism takes all the sting out of life, all the tragedy. But it also takes all the tension, all the taste out of life also. It denudes man of any significance, and makes his life, even his eternity, a drab boredom where all there is to do is to reflect on the perfection of God. This may be a nice picture of the universe for God, but it is my idea of hell for humanity.

The bond of fellowship officially accepted by our church is a peculiar hodgepodge of ideas, just as this essay indicates that there is among its members a peculiar hodgepodge of ideas. Perhaps this is democracy in action, where, if a group has no common rationale, it formulates an irrational statement of common concern and conviction. The self-contradiction lies in two of its tenets. First, "God as Eternal and All-conquering love," and secondly, "And in the power of men of good will and sacrificial spirit to overcome all evil." Wouldn't we get in one another's way? Can we both do the same job all by ourselves at the same time? Or is man God and God man, and these two statements mean the same thing?

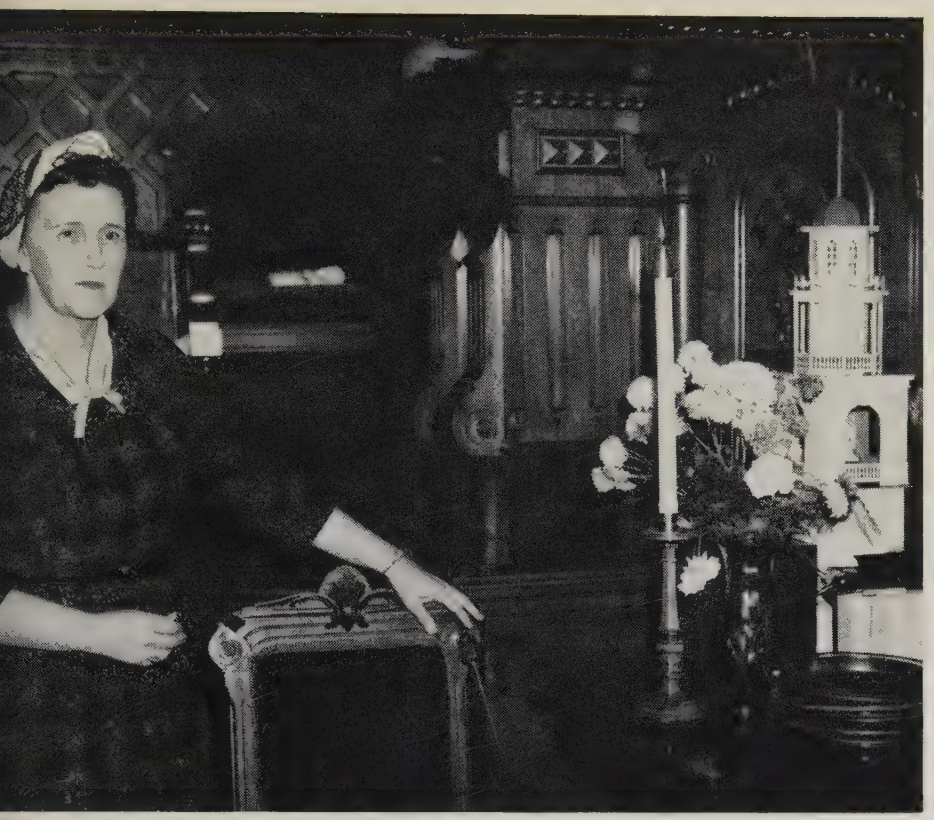
First of all, let me say that I don't believe either one, even if they are in our bond of fellowship. I can see the existence of all-conquering love nowhere in the universe, embodied either in divinity or humanity. Partially-conquering love, yes, on the part of fumbling men, and an impersonal life and healing process in nature that by a semantic stretch even I have tried to call love. But it looks more as if in the final extremity love conquers nothing at all, than to believe that it conquers everything.

Secondly, as powerful as are men of good will and sacrificial spirit to overcome *some* of the evils that beset us, how anyone in terms of our past record could accord us even a chance of overcoming *all* evil is stupendous optimism and self-glorification. Yet it is just here that I would pin my hope for the partial alleviation of man's lot, and here that I would locate the strength and glory of man's religious spirit, and the spirit of Universalism — not in either cosmic optimism or cosmic pessimism — but in the power of men of good will and sacrificial spirit to do what they can with what they have to do with, whether the times are good or evil.

I have seen cases where persons were fatally ill, where disaster was beyond anyone's power to forestall, where the situations were utterly and unrelievedly *pessimistic,* and where people yet went on with cheerfulness, strength, patience, bearing it out "even to the edge of doom." I have seen people behave with sacrifice and nobility where there was no chance of reward to self, of acclaim or appreciation. I have seen mothers and fathers nurse children who were hopeless cripples, even imbeciles, year after year, until they died, never having lived what might have been called a human life. I have seen fatally ill persons who had no belief in any kind of eternity go on with their jobs up to the very edge of the grave, with no hope of sharing in anything beyond. But they played it out in patience and suffering, sharing in the human fellowship as long as life lasted. I have seen men and women tackle large areas of ignorance and evil, when the cure of this ill seemed to be centuries, even millenia away, and yet add their miniscule bit of effort to the final weight of moral pressure and knowledge that would carry the battle.

Men are of such strength and goodness that it is optimism which is expendable, good will that is the essential. This is not to say that *all* men have enough of this religious quality of creative good will. All have it in some degree, even the worst convict and Skid Row bum. A few have it in superlative degree. The great mass of men and women have it in a capacity and an extent of action which is never recognized by the scandal-hungry press, which lasciviously laps in the gutters of human degradation, and ignores great, clean rivers of human labor, sacrifice and decent living. But if ever the world survives and achieves a modicum of justice and plenty and peace for the sons of men, the responsible agency will be the creative good will of the same species.

And if this good will is to achieve its ends, it must work through dark periods, where every prospect is pessimistic, as well as ride high through the prosperous and booming years when optimism is in the saddle. It will have to survive concentration and murder camps, the epidemic social sickness of world war, the defeatism and stalling of world economic depressions, the onslaught of human mental depression and madness. For only by facing evil in all its starkness, in its detail, in its stench and dirt, can we come to know it for what it is, and discover and create its cures. Realism is what is needed in order to admit unflinchingly how bad the bad is. If it is fatal for some, then they will take it and die, leaving the request that no flowers be sent, but that money be given to the Cancer Fund. Evil after evil will conquer, *but men will endure, endure, we believe, to conquer more and more of the*



The century-and-a-half-old tower of the Universalist Church in Gloucester, Massachusetts, has been illuminated by a lighting system given to the church by Albert P. Hubbard in memory of his wife, the late Carrabel Hudson Hubbard. The illuminated tower is shown on our cover. The picture above shows Gloucester Mayor Beatrice K. Corliss, a member of the Gloucester parish, switching the lights on at the dedication service, November 18, 1957.

sickness, injustice, starvation and brutality that inflict our societies.

Universalism will be healthier, and have more appeal to realistic people, if it becomes less sentimental, more exact in its definitions of belief and practice. Why not say that we believe "in the power of men of good will and sacrificial spirit to overcome *enough* evil progressively to establish the Kingdom of God, or the Commonwealth of Man," name it how you choose? Isn't that what we really believe in practice and in honest hope?

Furthermore, we must return to the expendable values of Criterius, to liberalism, rationalism and freedom. How will good will ever come to work effectively on the human scene? I believe profoundly that it can do so only in a society of free men, where learning, reason and respect for facts prevail, and where a liberalism of social structure and acceptance prevails. These qualities are the genius of the democratic revolution, finding expression in our own Constitution as well as in the Universal Declaration of Human Rights of the United Nations. I cannot believe with Criterius that we can have a world worth inhabiting without them, nor can I have any kind of optimism, cosmic or this-worldly, if they do not prevail.

Personally, I am neither optimistic nor pessimistic as to the human future. Peril to the race, even possible extermination from atomic radiation, is balanced by the potential of an era of unlimited power, materialistic wealth, and an opportunity for science, leisure and culture such as no previous generation has envisaged. Against the threat of tyranny, totalitarianism and the organization man, there is a surge of democratic idealism and individualism sweeping the globe. We could multiply these paradoxical balances of doom and glory.

But what is likely to sway the balance from one to another? That, it seems to me, is the essence of the religious spirit and dedication. Only the efforts of men. And I must hope that they can work to increase the freedom of human life, by enlarging our stores of knowledge and wisdom through our powers of reason, and widening the horizons of human vision by the exercise of a dynamic and creative liberality of basic attitude and character. Add good will to this, and I believe they are all integrated and consistent, and, for me at least, you have the spirit of Universalism.

LETTER FROM BRITAIN

Among the differences between Britain and the United States which strike a Yank in London is the greater prominence of military tradition. Parks and squares contain monuments to Wellington, Nelson, and other famous commanders. Cathedrals and parish churches hold services attended by military units in uniform, and are ornamented with battle flags and chapels commemorating the dead of recent wars. The Horse Guards and the sentinels at the royal palaces preserve the color and glamour of nineteenth-century armies, while the cellars of bombed out buildings still speak of the Battle of Britain. Veterans wear their campaign ribbons as they direct traffic in car parks or serve as doormen for theaters, stores, and hotels.

The reminders of war are also frequent in the university city of Cambridge. Three miles to the west is an American cemetery where lie the bodies of 3,811 American dead of World War II, while the names of 5,125 of the missing are cut into a stone wall four hundred and seventy-two feet long. Jet planes roar over the city from nearby military airports, and most of the students at the University have completed two years of National Service.

But their military future occupies Britons fully as much as their past, and with good cause. Mr. Duncan Sandys, Minister of Defence, has said, "It must be frankly recognized that there is no means of providing adequate protection for the people of this country against the consequences of attacks by nuclear weapons . . . We decided not to defend the whole country, but to defend only the bomber bases." With the government thus almost predicting the death of most citizens if nuclear war erupts, other sources are pointing out how easily it can erupt. For example, a Cambridge professor of astrophysics, remembering the destruction wrought some years ago by a large meteorite in Siberia, warns that such a meteorite might strike the earth again. If it struck Europe, Russia, or the United States, there is a real danger that its tremendous crash would be mistaken as the landing of a giant bomb, and that retaliatory bombing would start before anyone discovered the mistake.

It is hardly surprising that in such circumstances several members of Parliament are calling not simply for Britain to stop H-bomb tests, but to stop manufacturing nuclear weapons, and to do so whether or not other nations follow suit. Of equal or greater interest is the extent to which complete disarmament and the development of non-violent resistance are being considered in humble as well as influential quarters. Let me list instances:

1. On October 25, a panel discussion in connection with United Nations week was staged at Letchworth, an industrial city of 22,000 located thirty miles north of London. The only applause during the discussion was for one panelist's brief statement that Britain should prepare not for armed resistance to enemies, but for non-violent resistance.

2. A Cambridge professor of history states that with several countries able to destroy all or most of the world, national competition must now be in terms of spiritual power such as the non-violent resistance which Gandhi used against the British in India and which the historian believes makes administration of occupied territory unprofitable even if practiced by no more than 25 per cent of the population.

3. The Portsmouth (South) Constituency Labour Party submitted the following resolution to the recent Annual Conference of the (National) Labour Party: "This conference calls for a Royal Commission to be set up to consider the possibilities of unarmed resistance as a national defence policy." The resolution was supported by eight members of Parliament.

4. On October 9, Commander Sir Stephen King-Hall lectured to the Royal United Services Institution on "The Alternative to the Nuclear Deterrent: Non-Violent Resistance." The chairman of the meeting was Rear-Admiral Sir Anthony Buzzard, and the appreciation of the audience was expressed to the lecturer by Admiral Sir Guy Russell, Commandant of the Imperial Defence College. Commander King-Hall pointed out the inadequacies of conventional thinking about defence, and called for intensive study of the ways in which Britain, if invaded, could be defended, not by armed guerillas, but by moral and political forces without arms. — HENRY F. POMMER

Home Country of the Ballous

(Continued from page 14)

other son of Guilford, the Rev. Merrill C. Ward, has held one worship service in this, which he affectionately calls, "The church of my childhood." He does not recall a congregation there of less than fifty, and it is at times nearer the hundred mark. A Ladies Social Circle still exists, and the building has been kept in good repair, its interior was repainted three years ago, and the great chandelier is wired for electricity. The town holds the graduation service of its schools there. This year, a new central school building has been built in this vicinity.

PLUMB LINE

"Behold, I will set a plumbline in the midst of my people"

WE are not a missionary-minded people. We do not try enough to convince other people of our faith. Maybe it is because we are not ourselves conscious enough of what we believe. We are more aware of the freedom our belief gives us. We remember that we need not be afraid, more than we remember why. So we tell others to be free, to let go, not to fear; but, since we do not tell them why they can, or why they need not, they may think we are foolish and do not see the difficulties in life. Perhaps, more likely, we do not discuss our belief with others because we do not want to put compulsion on them to believe it. We want to give them the freedom to find the truth for themselves. We know of other religious beliefs so rigid and unconforming that they do dis-service to the believers. The good, natural impulses of the people are not released, but are confined and warped by what they are made to believe. So we want to leave them free. But it may be they are not free to be free. "Ye shall know the truth and the truth shall make you free." As Universalists, we are free, insofar as we are, because of the nature of religious belief. It is the faith, the belief, the "truth" that frees. Freedom is within. If a person has a freeing faith, he will be free though he is in a concentration camp. If he has not, he will find chains to bind himself even in the freest of outside circumstances. But, whatever we as a Church do about those people outside our fellowship, surely we should not be afraid to pass on to our fellow-Universalists the faith that we have. Yet, we seem to have been so afraid. We have not taught our faith boldly and specifically enough, so that many have come into, and stay in, our churches without knowing what Universalism is. Universalism to them is what they wish it to be, without regard to its own peculiar nature. We have let the force of our faith be dissipated because we have been afraid of confining the minds of people; but how can we confine by teaching a faith that frees? It has often been said of us, and by us, that we are a "free" church. We let people find their own way. But, it may be, that in effect, this is not being free, but being indifferent. Rightfully, we are not a "free" church, teaching any or no doctrine. We are a "freeing" church, teaching and celebrating that specific doctrine that frees our people, that unlocks the prisons in which man is placed by circumstances or by himself; that frees him to become himself.

— CRITERIUS

DOLLARS and SENSE

UNIVERSALIST STEWARDSHIP

What is stewardship? According to the dictionary it is the management of domestic affairs — family, institution, hotel, and club. It usually refers to management of finances in particular.

We frequently hear the term "Christian Stewardship," usually meaning the use of money according to principles taught by Jesus. This is good, but is it enough?

The Rev. Robert Cummins, D.D., former Superintendent of The Universalist Church of America, gives us this definition of religion: "Religion is an impulse working within us to make us greater than we are, and, through us, to make the world better than it is; to lift us to levels above the ranges of physical appetite and satisfaction; to drive us to goals beyond the bounds of time and sense. Religion belongs distinctively to man not because he is capable of thinking and speculating, of building churches and rearing altars; but because he is capable of sensing the whole of life, of catching a vision of the ideal in things real, and is prepared to devote his life to the fulfillment of the dream. *To be compelled to serve an ideal of enduring value not only for ourselves but for humanity and humanity's high destiny on earth — this is religion."**

This is the religion of Universalists. If we believe in this sort of religion we will be compelled to invest our entire lives in it — our time, talents and money — for the good of all. When we put our Universalist convictions into enthusiastic action, we will have adequate financial support for our work, locally, statewide and nationally. It will mean *Advancing Universalism.*

This will be Universalist Stewardship.

— J.A.B.

*From "Parish Practice in Universalist Churches" by Robert Cummins.

Have YOU sent your contribution to the Unified Appeal? Begin the New Year right by mailing your check *NOW* to the Unified Appeal Office of The Universalist Church of America, 16 Beacon Street, Boston 8, Massachusetts.

YOUR CONTRIBUTION TO THE UNIFIED APPEAL ADVANCES UNIVERSALISM

The Word is Growth for Universalists in 1958

GROWTH is the master word for Universalists in 1958. The four-year program of Universalist advance proposed by the General Superintendent and launched enthusiastically by the delegates at the Atlantic City Assembly is under way. It is a joy to be able to report (as of mid-December) that churches, literally from the eastern seaboard to California, have responded with news of their local advance plans and programs.

This is clearly as it should be, for Universalist progress is not, nor has it ever been something master-minded and handed down from a headquarters staff. This program and its success depends upon the loyalty, industry, and imagination of local Universalists in local Universalist churches. For the past five years Universalists have been growing. Now they are waking up to the fact and to the challenge and opportunity of much more growth in these years of population increase. Population increase, however, is not by any means the sole or even the most important factor in the current challenge and opportunity to grow. The basic fact is that all Americans are today more aware of their need for religion than they have been in a generation.

Unfortunately for them a very great many people are disillusioned, or will be bitterly disillusioned by religious forms and doctrines in churches of rigid orthodoxy. This is happening every day. In this situation lies an opportunity *and a grave responsibility* for Universalists and other liberal religionists. Our job is to make clear to all such needy folk (and they are the very neediest, for theirs is spiritual poverty) a religion that not only makes sense but also makes for strength in individuals in time of need. Veteran Universalists often argue among themselves over the relative importance of the rational and the non-rational elements in life and religion. The facts are we all use both rational and non-rational factors in our religious behavior, *and grow in the process.* The most important element here is that Universalists are quite free to make creative use of rational and non-rational elements in life.

Our responsibility for growth, which is just another way of saying *our responsibility to serve more persons,* is a three-way affair. This responsibility is local and personal and financial. To successfully serve more persons we need and must have Universalist ministers growing in ability, laymen growing in loyalty, and finances growing in dependability and size.

Recently we read a report of the last eighteen months' activity of the Methodist Church in this country. The report proclaims the fact that during that year and a half, Methodists have built over three hundred new churches in the United States. Of these, two hundred and eighty-three are "new congregations." In the same period, Methodists reopened one hundred formerly abandoned churches. Perhaps some Universalists reading this report would think: "Oh, well, this is not surprising for the great Methodist denomination with its very great national funds. Even so this may not be proportionately very much of an advance." Such a reaction would be both unworthy and quite inaccurate. *Our religious responsibilities are not changed by what others do or fail to do.*

It is, of course, true that Methodism has strong national and regional organizations and that it has an amazingly successful democratic hierarchy (logically impossible, but actually true). It is also true that Methodism has been, and still is, a mighty grass roots movement from which professed liberals can learn much.

What are the significant facts about the recent Methodist growth? Those three hundred new churches, those new congregations, were not financed by a great national financial source. This Methodist growth was made possible by local and small regional committees that organized "Ten-dollar clubs" of individual Methodists willing to give ten dollars or more for growth *in addition to* their regular church support.

The report indicated also that one hundred and twenty-one local Methodist churches donated sites for buildings for new Methodist projects.

The fruits of church growth are national and international in scope. The process is local. "No Universalism without localism" is far more than a literary maxim. Growth is the master word for Universalists in 1958. To be real this growth begins and is carried through by growing ministers, growing laymen, and growing finances.

"And the Word was made flesh and dwelt among us, . . . full of grace and truth."

A SHORT HISTORY OF UNIVERSALISM

"THE Universalist Church of America: A Short History" by Dr. Clinton Lee Scott has been brought out by the Universalist Historical Society in the hope of meeting a very long-felt need. Dr. Scott, who is working on a definitive history of American Universalism, did this greatly abridged history at the urgent request of the Education Department and the Board of Trustees.

Dr. Scott has written an interesting and useful story which, unfortunately, is marred by too numerous factual errors caused by hurry in publication. Whatever the origin of the mistakes, however, an errata sheet should be printed for inclusion in this book and mailed to those who already have purchased it. If and when this book is reprinted, it must have a careful editing beforehand in justice to its author and in the interests of accuracy.

WHY NOT SPEAK SOFTLY, MR. OFFICEHOLDER?

NOT long ago we saw a cartoon which portrayed Mr. Krushchev on his way to call a "peace conference." Under one arm he held a bundle of records labeled "propaganda talks" and in his other hand, he carried a record player. The cartoonist's caption read, "What, the same old tiresome records?" The implication is quite clear; the pious Soviet peace talk not only becomes meaningless, but also most tiresome after a time. That time has come and gone for many men and nations in this world.

Lest we fatuously congratulate ourselves prematurely, however, Americans beginning a new year ought to realize and somehow make their political leaders realize that the very same thing can happen and is happening to us in both neutral and allied countries. It is high time that we stop righteous condemnation of every Russian peace gesture. Senator Lodge, recently commenting on Bulganin's proposals, played the same old record in the same old self-righteous key. Neither allies nor neutrals are impressed by the procedure.

Everlasting patience, courtesy, and even a bit of humility are the tools of successful diplomats of strong nations. A soft answer not only "turneth away wrath"; it also helps to hold the blood pressure of the answerer at normal level and so keeps him both strong and efficient.

You speak from democratic strength, then why not also speak softly and courteously, Mr. Officeholder? In so doing you will give the world a new theme of hope for 1958.

UNIVERSALIST BOOKS FOR STUDY

FOR the last seven years, the Universalist Publishing House has been so desperately preoccupied in paying off old debts incurred through past bad luck and bad judgment that its services have been severely curtailed. With the loyal help of hundreds of friends, we have kept *The Universalist Leader* in the business of serving Universalism. This help, still needed, is fortunately continuing. In the meantime, the directors have been steadily paying old debts. The job is not yet done, but about four-fifths done.

While we are not in the clear as yet, we have decided to respond to repeated requests to bring back some of our current titles recently out of print. This has already been done with Dr. Scott's excellent little book, *Religion Can Make Sense.* Now the speed with which Universalists buy this inexpensive paper-back edition will determine the date at which Dean Skinner's book, *A Religion for Greatness,* is made available. Both these basic Universalist documents will be selling for a dollar and a quarter, nearly a fifty per cent reduction from the original price.

You have said you want these Universalist books for study. The speed with which they become available depends on the speed and volume of your orders.

UNIVERSALIST SERVICE COMMITTEE NEWS

Children Assist Refugees

More than fifty Universalist Church Schools have contributed monies and clothing in support of the children and youth living in the Ulm (Wilhelmsburg) South Germany Refugee Camp adopted by the Universalist Service Committee. Following approval of this project by the General Assembly, the adult members and auxiliary groups of our churches are sending clothing to the Universalist Collection Warehouse c/o the Universalist Church, Main Street, Waltham, Massachusetts. Cash donations to help pay transportation costs should be mailed to the Universalist Service Committee, 16 Beacon Street, Boston 8, Mass.

Frau Lotte Lemke, Executive Director of the Arbeiter Wohlfährt Social Service Agency that will distribute the supplies, said in a recent letter: "I am very moved by your news that the children of your local groups are collecting needed gifts for the refugee children at the Ulm camp. It is wonderful that the long-standing contact between the members of the Universalist Service Committee and the Arbeiter Wohlfährt has produced this personal help on the part of the people of your organization. Should you over and above be in the position to contribute some cash, we would be very happy to buy some useful things for the children."

An initial check has already been sent by the Service Committee to buy some of the needed items mentioned by Frau Lemke above so that the refugee children at Ulm may have a Merry Christmas.

A Christmas Gift to Hungary

The Universalist Service Committee contributed money to the International Association for Religious Freedom which was used by Dr. S. van der Woude to buy needed items being sent into Budapest as a Christmas gift from religious liberals of the West. Some of the clothing being collected by the Universalist Service Committee may be sent into Transylvania (Roumania) to help religious liberals (Unitarians) in that country.

Jugenwerk (Youth Home) Has Skating Rink

The one hundred and twenty to one hundred and fifty delinquent refugee boys living in the Youth Home at Druhwald, Germany, sponsored by the Arbeiter Wohlfährt are enjoying the skating rink built last summer by the Universalist Workcamp Group under the leadership of Carl Ulrich. Members of the unit, which included Richard Gilbert, student for the Universalist ministry at St. Lawrence University, and Nancy Wyncoop of our Eldorado, Ohio church, leveled an old garage, trees and bombed rubble to create a badminton court and tennis court for summer use and a skating rink in the winter. The 1957 unit of nine young people from four nations have sent twenty-five pairs of shoe skates as their Christmas gift to the Druhwald boys.

Among the accepted applicants for the 1958 Workcamp Groups to be assigned to the Youth Home at Druhwald and the Camp for Underprivileged Children in South Germany are Doris Trafton, Buffalo, New York; Carol McKinnie of our West Hartford, Connecticut church; and Joyce Klain of our Norway, Maine church.

Director At UNESCO Conference, November 6 to 10

The Universalist Service Committee Director, The Rev. Klotzle, was an official delegate to the sixth UNESCO Conference sponsored by the U. S. National Commission in San Francisco. Miss Hannah Tyau, Berkeley, California, a Universalist from Hawaii, also attended some of the sessions, which had as their theme *Asian-American Understanding. The San Francisco Chronicle* printed a newsphoto of Miss Tyau and Mr. Klotzle, "The Representatives of the Universalist Service Committee to the UNESCO Conference." Mr. Klotzle describes a twenty-minute private conversation with Madame Pandit of India as the high point of the Conference for him. The word "universalism" was used by many of the delegates to describe the kind of inter-cultural and inter-religious philosophy that modern Universalists feel is the genius of their faith. A twelve-page paper on *The Religions and Philosophies of the Orient* given at the UNESCO Conference is being sent to Universalist ministers by the Universalist Service Committee.

Memberships to Be Solicited

The General Assembly of the Universalist Church of America voted approval of a recommendation presented by the new Universalist Church of America President, The Reverend Carleton Fisher, instructing the Universalist Service Committee to renew solicitation of $5.00 memberships from interested individuals. The money will be used in support of projects that have suffered severely due to necessary drastic reductions made in all areas of the UCA program two years ago. Readers desiring to take out Universalist Service Committee memberships may send their $5.00 directly to the Universalist Service Committee.

— Dana E. Klotzle

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

INTERNATIONAL UNION OF LIBERAL CHRISTIAN WOMEN

The Association of Universalist Women is looking forward to the luncheon and business meeting of the International Union of Liberal Christian Women to be held in Chicago, August 11, 1958, one of the events on the I.A.R.F. Conference program. This will be the first opportunity Universalist women will have had to actively participate in the program of this international organization since the Association of Universalist Women joined in 1951. Mrs. Bowman is a member of the General Conference Committee and an A.U.W. committee will be appointed to assist in plans for programs and hospitality for the women who attend.

The recent *News Letter* of the International Union, along with the usual reports from member groups, includes an article of particular interest at this time, a history of the organization.

In 1910, at a conference of the I.A.R.F. in Berlin, the women present voted to form their own international organization. There were at the time but three member groups and for three years the International Union was only vaguely organized, the feeling being that they had best wait to ascertain what direction their efforts might take.

In 1913, Mrs. St. John of the United States, an active member of the General Alliance of Unitarian Women, was elected President. Mrs. St. John traveled extensively during her term of office and through her personal contacts and correspondence, the International Union was greatly strengthened.

The simple rules of procedure, drawn up in 1913, are still in effect. The purpose of the organization is "to bring women of the Liberal Religious Movements in all countries into closer co-operation, to forward liberal religion in every possible way and by strengthening a sense of mutual sympathy and understanding, to promote the cause of international peace and good will.

During the war of 1914-1918, the International Union, apart from helping refugees, was chiefly concerned with a Correspondence Bureau which through neutral countries attempted to keep liberal groups in touch, and to get some news of separated families to each other. After the fighting was over the Bureau helped in forwarding parcels of food and clothing to central Europe until 1919.

Continuing its peace time work after that, links were forged between liberal groups and by 1926 there were sixteen affiliated groups. From time to time, reports of the member groups were published and a women's meeting was part of the triennial conference of the I.A.R.F. In 1934, the International Union of Liberal Christian Women was officially recognized as an associate member group of the I.A.R.F., a position which it still holds.

At a successful meeting held in Oxford, England, in 1937, plans for the distribution of a news letter were formulated. Unfortunately, the outbreak of World War II meant that after 1940 only the American and British leagues were able to maintain their contacts although the officers did their best to keep in touch with members and did all they could to help refugees and relieve suffering in war-stricken countries. When the war was over, a small group of delegates met in England. The Rev. Rosalind Lee, who attended this meeting, was determined that the women's group should rise again; she pledged the Union, as its first task, to help individual members suffering from the effects of war.

In 1947, Dr. Nicollete Bruining of Holland was elected president to succeed Mrs. St. John who had expressed a desire to resign. Dr. Bruining, a prominent member of the liberal movement in Holland, did much valuable work in keeping the women's group in close touch with the I.A.R.F. At this same meeting, held in Berne, Switzerland, the bylaws were revised to empower the officers to transact business between sessions since the travel cost of committees had become prohibitive.

In 1949, another successful meeting was held at Amsterdam. The Rev. Rosalind Lee, her efforts to revive the Union crowned with success, resigned

(Continued on page 31)

News of Churches and Church People

A SKY-PILOT'S HOLIDAY IN CANADA

Harvey, N. B. Universalists, 1957

The sky that this "pilot" is concerned about is not the ethereal reaches of supernaturalism, but rather the more navigable realm of human ethical potentiality.

One definition of a holiday is "exemption from labor." Although this does not quite describe what I enjoyed last summer in Canada's "provinces by the sea," the change and variation in our living was indeed re-creating, which is certainly one good expectation from a holiday.

We spent the month of July with the Universalists in Halifax, Nova Scotia; and then three weeks with the Harvey, New Brunswick, church where I have been the summer minister for the past seven years.

One reason for this report is the rather surprisingly large number of Universalists who have an interest in and a curiosity about the present circumstances of the only two Universalist churches in Canada's Maritime provinces.

The Halifax church has been a small struggling group for the last twenty or more years. There is a record that states that during the early part of this century there were more than four hundred persons connected with this church.

Four years ago, the Extension Committee of The Universalist Church of America delegated me to visit Halifax and make some kind of survey and report on prospects for the future. I did this and have since had a deep interest in this church and a lively hope for its future.

During the last year or so, several new young families have found our "saving faith" in Halifax, and the prospect of several more making the discovery is good. Last year, their meetings were conducted regularly by two new laymen: Charles Ward, a young businessman, who at one time studied for the orthodox ministry but just couldn't take it — he found Universalism about two years ago; and John Spurr, a young research chemist, who found "liberal religion" just three or four years ago. Their understanding of and enthusiasm for our liberal faith is terrific.

The Harvey Universalist church is the child of the Halifax church and their minister in 1912 was Dr. Charles Pennoyer. The church quickly grew and soon surpassed in numbers its parent. Even today there are more than fifty persons who enthusiastically look forward to their church reopening during the summer. What a grand group of Universalists these Scotch Canadians really are! Their broad brogue is music and their genuine friendship is heaven. (During our last Sunday with them, they gave a special collection of twenty-six dollars for our Unified Appeal.)

Whereas Halifax is a booming city, having doubled its population in ten years to 140,000, Harvey is a delightful rural community specializing in dairying, and industrialized only to the extent of a small woolen mill.

What a parish these two churches together would make! Intelligent, progressive, hospitable, informed liberals. Unfortunately they are about four hundred miles apart and neither has been able in recent years to obtain a resident minister.

During the last decade, Canada has become a thriving country. The standard of living is high (so is the cost-of-living in Halifax) and wages and salaries are slowly climbing also. A new life and vitality is felt almost everywhere. Canadians are beginning, as they say, "to feel their oats."

Many are "liberal" in many things — except religion. This inconsistency will sooner or later become apparent if organized "liberal religion" bellows forth in confident assurance its faith in man and the universe.

Canadian fields are already ripe unto liberal harvest. Incidentally, the fishing is also good.

— J. Robert Bath

NEW JERSEY UNIVERSALISTS BURN MORTGAGE

Gathering for Sunday morning worship, the congregation of the Church of the Redeemer (Universalist), Ridgewood Ave., East Orange, N. J., observed the burning of the church mortgage, November 24. The date was specially chosen to allow the ceremony to take place on Thanksgiving Sunday. Forming a part of the regular morning service, the rite of mortgage-burning consisted of a brief

Scripture lesson, responsive reading, remarks by church officers, as well as a prayer in which all present joined. Those taking part were Harold S. Latham, parish president; Arthur W. Simmill, chairman of the Board of Trustees; John W. Strahan, treasurer of the church. Presiding was the Rev. Mervin C. Helfrich, the congregation's minister. An anthem particularly appropriate to the occasion was presented by the choir. Outstanding in the morning's music was a solo by Elsa Malarsie, contralto. Describing in his sermon the type of church Universalists support, the Rev. Mr. Helfrich told of denominational habits in matters of faith and practice, stressing the refusal of church members to accept thus far any one creed, but contending also that this does not prevent individuals from believing.

Following the service, a Coffee Hour, Mrs. Ernest Livingston in charge, took place in the social hall of the church. Marked by a special friendliness and good fellowship, the Coffee Hour proved a fitting climax to the day's observance.

MUSIC IN GLOUCESTER

The choir, under the direction of Mrs. Lloyd Runkle, occasionally presents an anthem a cappella. This is a difficult feat for a nonprofessional group of ten to accomplish, but they do it very well. Mrs. Runkle uses some of the *Little Preludes and Intermezzos (Op. 9)* by Herman Schroeder, which are not generally used in our churches, but most suitable for organists who want something new and yet written with musical intelligence.

The Rev. Walter R. Jones of this church has written several new hymns which the congregation has been singing.

YOSHIOKA-KIMURA

Mr. and Mrs. Senichi Kimura announce the marriage of their daughter, Yuko Kimura, to Mr. Toshio Yoshioka on Saturday, November 9, 1957, Tokyo, Japan.

In an essay on "Things I am Thankful For," a little boy listed "my glasses," explaining "they keep the boys from fighting and the girls from kissing me."

—*The Watchman-Examiner*

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NORTH WEYMOUTH UNIVERSALIST CHURCH DEDICATES ADDITION

At an impressive service held on Sunday evening, November 25, the new $30,000 addition to the Third Universalist Church in North Weymouth, Massachusetts was formally dedicated.

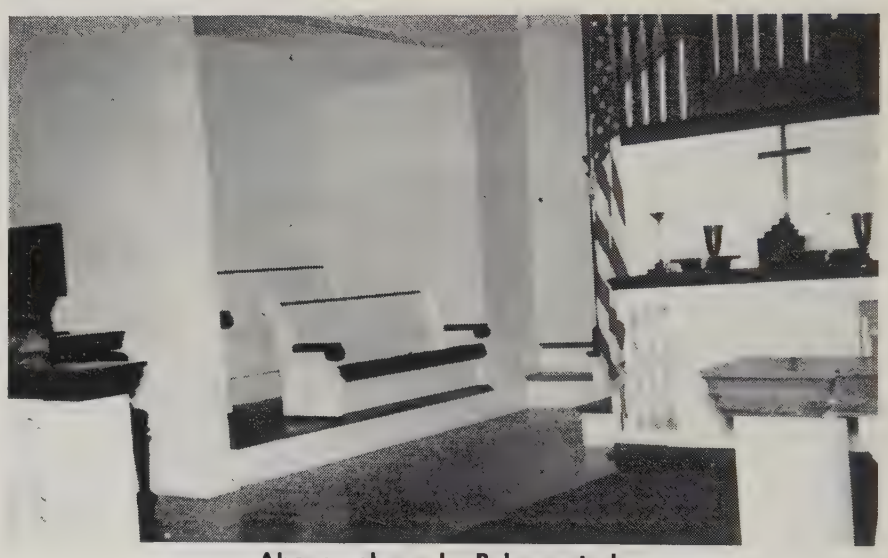
The Rev. William Gardner, pastor of the Universalist Church in Meriden, Connecticut, and a former pastor of the North Weymouth Church, delivered the sermon, entitled, *Can Religion Save Us?*

Coming all the way from Rochester, New York, to take part in the service, the Rev. John D. Brush, a former pastor of the Church, gave the Prayer of Dedication, and led in the Psalm of Thanksgiving. Two memorials were dedicated at this Service — one to the memory of Ralph Sprague Wilder, Sr., first chairman of the Building Committee. This memorial was the pastor's study. The second memorial, dedicated to the memory of Mrs. Eva Brush, mother of the Rev. John D. Brush, was the new church parlor and classroom. The latter memorial was made possible through the generosity of the Rev. and Mrs. John D. Brush.

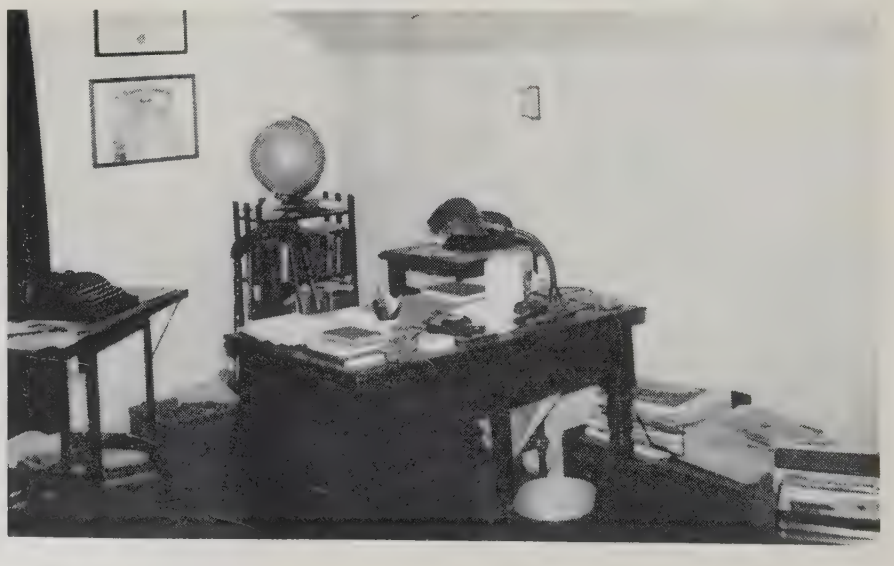
The North Weymouth church now has modern, up-to-date facilities consisting of a renovated parish hall which will seat 250 people, a modern kitchen, a nursery classroom, a stage which can be divided into two classrooms for Sunday morning classes, a church parlor, which is also used as a classroom, larger facilities for the choir, and a study for the pastor, the Rev. Raymond M. Scott.

Already North Weymouth is showing signs of tremendous growth with a larger church school enrollment.

Church with addition



Above, chancel. Below, study



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OBITUARY

GEORGE A. FRIEDRICHS

George A. Friedrichs, well-known Universalist layman, died at his home in Brooklyn, N. Y., December 8, 1957. Mr. Friedrichs was seventy-five years of age.

Mr. and Mrs. Friedrichs have been members of All Souls Universalist Church for many, many years in Brooklyn. Mr. Friedrichs was a trustee of All Souls Church and for a considerable number of years, a teacher in the church school. He served the larger cause of Universalism as a member of the board of the N. Y. State Universalist Convention, and was for years an active and loyal member of the Murray Grove Association.

Dr. Cornelius Greenway, minister of All Souls, officiated at funeral services held at the church, December 10.

Mr. Friedrich is survived by his widow, Mary Dillon Friedrichs.

BARRON F. McINTIRE

Barron F. McIntire died at his home in Yarmouth, Maine, December 4, 1957. Mr. McIntire was, until his retirement in December, 1956, for thirteen years, minister of the First Universalist Church of Yarmouth, Maine.

He was born in Springfield, Vt., July 17, 1890, the son of Clarence F. and Della Mae Barron McIntire. He attended the public schools of Marlboro, and was graduated from Woodsville High School, Woodsville, N. H. He attended Canton Theological School and received his S.T.B. degree from the Divinity School of St. Lawrence University in New York state in 1915.

Mr. McIntire was vice-president of the New Hampshire Universalist Convention, and was made a life member of the convention. He came to Yarmouth in August, 1943, to fill the vacancy caused by the death of the Rev. A. Francis Walch.

Mr. McIntire made many changes in the First Universalist Church in Yarmouth. Church school rooms were built out of a storage building, the sanctuary of the church was remodeled and an organ was installed. The vestry was renovated and a new kitchen was constructed.

Surviving besides his widow, the

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former Marcia Farrar, are two sons, Dr. Barron F. McIntire, Jr., Yarmouth, and Dr. Percy Clarence McIntire, Marlboro; one brother, Clarence W., Austin, Texas, and six grandsons.

The Rev. Clifford Newton, pastor of the First Universalist Church, Oakland, and the Rev. Herbert B. Counsins, pastor of the First Universalist Church, Yarmouth, officiated at the funeral services.

A.U.W.

(Continued from page 25)

as secretary. Other changes in officers have taken place in recent years. The present officers are Dr. C. Boer, Arnheim, Holland, President; Miss M. K. Garry, B.A., London, England, Secretary; Miss N. Wilford, Nottingham, England, Treasurer.

In recent years, other successful meetings have been held. The *News Letter* has been expanded to include questionnaires on subjects of common interest to all member groups for their study and discussion and to report the summaries as received. Two of these topics have been *The Position of Women In Churches,* which was reported and discussed at the Belfast, Ireland, meeting in 1955, and *Married Women Working Outside the Home,* in 1956.

The 1957 conference held at Arnheim, Holland, was a landmark in the history of the International Union as it was the first such meeting held, the meetings up to this time having been held only during the I.A.R.F. conferences. The activities of the current year are centered about the coming conference to be held in Chicago where discussion will be related to the General Conference theme, *Today's Religions Can Meet the World's Needs Today.*

Although it has proved impossible, despite efforts, to re-establish contact with former member groups in eastern Europe, elsewhere the Union is steadily growing; it now has member groups in all continents, with 21 member groups, and 50 individual members, the group members making a total of over 54,000.

— Adapted from *News Letter* of the I.U.C.L.W., edited by MISS M. K. GARRY, B.A., London, England

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NOTICES

CENTRAL FELLOWSHIP COMMITTEE

Voted to approve the action of the Midwest Fellowship Committee in granting Reciprocal Fellowship to the Rev. Arnold Westwood, an ordained Unitarian clergyman.

— ESTHER A. RICHARDSON,
General Secretary

MASSACHUSETTS FELLOWSHIP COMMITTEE

Accepted by transfer from New York State, the Rev. Dr. Herbert Hitchen (DU); Renewed the Letter of License to Preach of Mr. Edward R. Goodwin, as of November 13, 1957, for the period of one year.

Preliminary Reciprocal Fellowship granted to the Rev. Arnold Thaw, Unitarian, to correspond with the preliminary period of his Fellowship with the American Unitarian Association, and subject to the approval of the Central Fellowship Committee of The Universalist Church of America.

— RAYMOND M. SCOTT, *Secretary*

UNIVERSALIST WOMAN'S ALLIANCE

The Universalist Woman's Alliance will meet at Bethany Union, 276 Newbury Street, Friday, January 17, 1958, at eleven o'clock.

Mrs. Mary B. Newman will speak on *A Close-up of Your Parole Board.*

Luncheon, seventy-five cents. For reservations, call Mrs. Dumas, CO 6-0240.

— MARION H. PIKE, *Secretary*

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